

HOW THE WATER IS PIPED

EXPENSIVE METHODS EMPLOYED FOR IRRIGATION.

Water is a Precious Fluid in the Southwest and Waste Must Be Prevented.

Correspondence of the Indianapolis Journal.

WASHINGTON, Sept. 6.—Half a century ago the pioneers near the Great Salt Lake led the mountain waters to irrigate their parched fields through flumes built of native lumber spanning ravines and crossing places where earthen canals were impracticable. Since that time the construction of wooden flumes in the Rocky mountain States has steadily increased until the cost of those in use at present would aggregate many millions of dollars.

The vast extent of the arid land of the West—fully one-third of the area of the whole country—includes some of the richest agricultural land on the globe. In the West, where water for irrigation is worth far more than the land, the latter being valueless without the former, an economical transmission of this water is a very serious problem, especially where it has to travel a long distance. In such cases evaporation and seepage are important factors. The network of ditches and canals which thread the cultivated portions of arid America varies in size from the furrow of the individual irrigator to the large canal of the corporation, carrying, respectively, fifty gallons and several hundred thousand gallons a minute.

FURNISHING THE SUPPLY.

All sorts of conduits are in use to transmit this water. The cheapest and simplest means is the open dirt ditch or canal similar to the canals of the East used for transportation purposes. But the problems of operating and keeping supplied with water the old Chesapeake & Ohio canal, for instance, and the Kings river canals of California are entirely different ones. Should the former be found to leak or its water be leaking through its walls, the matter would not be a serious one, except perhaps as it might damage other property. The water supply would be abundant. On the other hand, should the canals obtaining their supplies from Kings river be found to waste their water, or to lose much of it by evaporation the loss would be a direct one and great, for it would be irretrievable. In some instances such losses have been found to be excessive, amounting, where the water was transported in open channels for a long distance, to more than one-half the original supply, and causing great hardship to the farmers depending upon it. To obviate this loss, where water is wealth, expensive pipes and flumes were constructed. Cement-lined ditches, wooden troughs or flumes, stave pipes of redwood, steel pipes and even iron-cased pipes, such as are laid for sewers, are used, the latter being the most expensive but the most lasting type.

The redwood pipe is one of the best flumes and most picturesque conduits of the West. It can be laid down into canyons and up hills like a tape line, and it is superseding the old trestle and flume heretofore used for carrying water across ravines. In some cases these great pipes are entirely buried, as the wood lasts longer in several feet under ground. They are constructed from the semipervious redwood, which is a slightly smaller cousin of the "Red Tree" of California. The use of wooden or iron pipes prevents practically all evaporation, which in the hot Southwest is excessive. In Hawaii, where the water used for irrigation is mostly pumped, iron and steel pipes are used.

CEMENT-LINED DITCHES.

California companies are lining a good many of their ditches with cement. It seems especially fortunate that, whereas imported cement is expensive on the Pacific coast, an excellent native product is available from the clay, limestone and calc-spar of the San Bernardino mountains of southern California. Cement can thus be manufactured and sold for about three-fourths of the cost of the foreign article.

Water is carried by flume in some instances for many miles. One of the most interesting instances is seen in the irrigation of the orange groves of Corona, Cal. The water for the orange groves is pumped by the Temescal Water Company into cement flumes and pipes forty miles away, and during its transit less than 5 per cent. is lost.

Prescott describes wonderful conduits of the Peruvian Incas; in one instance water was brought out of the mountain reservoirs of the Andes to the coast lands by an aqueduct over 150 miles in length. In New Mexico to-day can be seen canals cut through the living rock and tunnels made through mountains—all testimony to the value of water for irrigation in all ages.

A STUDY IN DANTE.

"King, that has reigned six hundred years
And grown in power and ever grownest."
Comparatively few people read Dante. It is too hard work. But his, like Shakespeare's, is a name to conjure with. As a rule, those who read him least, admire him most. Why is he not read? Because he belongs to another age and his environment and ideas—those of six hundred years ago—have long since passed away. He was a Catholic of the Catholic and medieval church has shared in the world's progress and moved on and out of medievalism. It is now the fashion to read Dante symbolically, and to ignore what was, A. D. 1260, the great religious thought that then dominated the world.

The first division of the Divine Comedy—the Inferno—is a study in punishments treated from the vindictive standpoint. Dante believed in the dogma of everlasting damnation for all outside of the Catholic Church, and who were not entitled to the lighter and remedial fires of purgatory. Of these unbaptized infants, the cowardly virtuous, the heathen, etc. Among these latter, for example, we find Virgil, his revered guide, and Plato, the stern Dante the lovely Francesca da Rimini—more sinned against than sinning—was not entitled to the ultimate restoration of Purgatory. To show how the world has moved on and up and left behind it forever Dante's barbarous doctrine of an eternal hell, compare Francesca's fate with that of Marguerite in Goethe's Faust. Their sins were exactly the same. But the Goethe of the sixteenth century leaves Marguerite with the angels in heaven and the whole world applauds his judgment.

Dr. William T. Harris, in his commentary upon Dante, says "Hell is the product of divine love." Using hell in its unqualified and popular meaning, this atrocious sentiment is a misrepresentation of divine justice and a travesty upon divine love. Even in Dante we only excuse his repulsive Inferno because it is followed by the Purgatorio and the Paradiso. Did not Christ unmistakably teach this doctrine? There are two answers. One is that while his words are unmistakable we may not have a full report of all that he said. The Greek text he used is translated "everlasting," but we cannot afford to damn eternally millions of the human race upon the ac-

curate meaning or translation of a word. The value of a human soul is of far more importance than the integrity of a syllogism or the definition of a word. In some way the key to Christ's meaning in these awful chapters of Matthew has been lost. Besides, our Savior always used the language of hyperbole. The Sermon on the Mount is wholly unworkable until the church modifies it (as she wisely does) to suit the conditions of actual life. The other answer to the Catholic Church and Dante is that if our Savior actually taught everlasting punishment for all outside of a church, if the "Communion of the Saints" excludes Socrates, Plato and Buddha, we should be compelled to say in explanation that He was a man and this awful doctrine is a man's error. It will not do to ignore the Christian consciousness of the twentieth century upon this subject. No minister now preaches this hideous dogma; in fact, when it is discussed by ministers in private it only excites distrust, and often derision, just as it is said the Roman Augustus laughed in each other's faces when they publicly debated the morality of their father's faith in the gods of Olympus. "The world do move," and it has moved on and left Dante's Inferno behind and now regards the Purgatorio as the only hell consistent with either divine justice or divine love. We, of to-day, universally believe in Tennyson when he says,

"That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

It is extremely significant that the word "punishment" does not occur, nor is it hinted at, in the great "In Memoriam." How base and cruel it was in Dante to remand to the Inferno his revered friend Virgil, who so faithfully guided the great poet through the horrors of the pit and up the mountain of purgatory, even to the borders of the terrestrial paradise. It is the fashion now to talk long and loud about Virgil's being only a symbol for the human intellect, and therefore to insist that it was proper that he should be among the lost. But the question arises, has the splendid human intellect, such as appears in Plato, Shakespeare, Darwin and Spencer, no consideration in the rewards of the hereafter? Dante's limitation is the narrow Catholic Church dogma that consigns nine-tenths of the human family, and among them such superb minds as above named, to everlasting despair.

In its doctrine of purgatory the world is indebted to the Catholic Church for a modification. In spite of itself, of the horrible dogma of eternal punishment, as well as of the harsh Hebrew concept of the Delty. The great mother church, upon no better theological foundation than tradition, has shown itself inflexibly, in fact as the expression of the universal instinct of the human race, teaches that the great majority of Catholics at death enter upon a limited hell, where, in time, the sins of this life are expiated, and whose ultimate outcome is restoration in heaven. The Purgatorio of Dante is punishment for reformation and not for vindication. When we examine this great subject in the light of reason, the idea of purgatory explains the most facts. It will not do to restore the scoundrels of the world—the lags and the Franceschini—without punishment any more than to send the Francesca da Rimini and the Ophelias to the pit. Punishment hereafter is as necessary to justice as the final restoration of the whole human race. And this is the fatal defect in the doctrine of conditional immortality. This last teaches that only those fit for immortality attain it—the rest are annihilated. But thus the villains of the world escape from their crimes into what Colonel Ingersoll called "the windowless palace of eternal peace."

One of the sweet consolations of the Catholic Church is the efficacy of prayer for lost souls and the intercession of saints in their behalf. But the idea is purely fanciful, just like its beautiful Mariolatry, which is the softening of the Hebrew idea of God as a stern judge by associating with Him the feminine qualities of the Blessed Virgin. It was the great Goethe, if I remember right, who said that "in God we need a mother as well as a father." If the doctrine of the intercession of saints is a pretty humbug, let us at least interpret Dante's Purgatorio. The atmosphere is that of hope. Blue sky and greenery succeed the gloom and desolation of the Inferno. Every one of the terraces up the mountain of Purgatory is bracing and stimulating. Everywhere we hear the strenuous cry, "Climb, climb! Courage, courage! I can and I will." If the descent of the Inferno is, "wages of sin is death," equally the lesson of the Purgatorio is "The gift of God is eternal life." Rightfully, therefore, upon the top of this mountain of effort does our great poet place the terrestrial gardens of Paradise. Here, in the upper terraces of the Purgatorio, we have the great lesson of growth by service, and, figuratively speaking, of multiplication by division.

How can a person get rich by division? Applied to material things this unqualified statement is surprising. The more of these things we give away, the less we have. But in matters intellectual and spiritual this paradox is perfectly true. We do not intellectually gain by multiplying knowledge. A sponge that does nothing but absorb gradually rots by reason of its increasing and increasing richness. Intellectually, those persons who give most acquire most, that is, those who share their accomplishments with their fellow-men grow richer and are always the happier. A curious illustration of this great truth is also found in finance. If a man can devise some way of cheapening a necessary article of living or improving its quality, his future is bright, for the lower price or the improved quality will so increase the demand that riches are certain for the fortunate inventor. The cheaper and better the railroads and telegraph or any other necessary service the more the patrons and the greater the profits. In the spiritual world multiplication by division is the law of the land. This is the constant teaching of Christ. Here is "the giving which enricheth and that withholding that impoverisheth."

It is in the upper terraces of the Purgatorio that we learn that the greatest power in the whole world is personal love. Love in the abstract is well, but we only realize what love really means when we see it in the human eye; feel it in the friendly grasp of the hand; and are won to it by the magic of kindly human deeds. This is the symbolic meaning of the Beatrice and Matilda of the Purgatorio and Paradiso. The most of all our thoughts about God and the hereafter are in terms of human experience. This is the key to the religions of the world. We in this life know that its worst is Hate, Jealousy, Envy, and its best Joy, Purity and Love. Hence all our ideas of future rewards and punishments are expressed in these terms: Heaven is the best we know multiplied by infinity; hell is the worst painted on the background of eternity. And so with our God concepts. This elemental fact must be constantly kept in mind if we would rightly understand our Dante.

But we must pass on to Dante's "Paradiso," first crossing the two rivers, Lethe and Enoche. The first is the river of forgetfulness, the other of remembrance. The most merciful provision of humanity is the ease with which we forget pain and grief, and the equal ease with which we remember joy and love. Memory will not retain our sorrows and disappointments very long after they have passed away. This is

Lethe, But Enoche typifies the faculty with which memory clings all that is pleasant in life and gives it back to us. Here again we see that in the last analysis, "the essence of life is divine."

What is the secret of the Paradiso? It is the ultimate restoration of the human soul.

There have been two great world schools of religious thought—the Asiatic and the Western. The Hebrews living in sight of Greece and Italy I count as of the Western world. The Asiatic believes that all men will ultimately be absorbed in God. This is the religion of passivity. The Hindu has one great principal, Brahma, into which all living beings will ultimately be merged. The Buddhist calls it Nirvana. Both are pantheistic and in them all personality seems to be lost. Both are lovely dreams of which we get a glimpse in Tennyson's "Higher Pantheism." The more vigorous Western idea of immortality is a state where the individual shall preserve its identity and activity, but where instead of absorption in God, the contrary is the rule. Personality remains, but a personality transformed and glorified by the divine, which in its ultimate analysis is love. Hence the lovely dream of which we get a glimpse in Tennyson's "Higher Pantheism." 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